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The REVIEW of RELIGIONS

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CONTENTS

The Quran and Acquisition of Knowledge
—Abdul Majid, Qadian

Which is the Universal Religion, Islam or Christianity ?
—N. A. Mobashir, Gold Coast

Questions & Answers
—K. B. Mohammad Dilawar Khan

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نحمده ونصلي على رسوله الكريم

THE QURAN AND ACQUISITION OF KNOWLEDGE

By Abdul Majid, B.A. (Hons.), Qadian

Looking casually through the pages of Chambers's Encyclopædia, (Volume I) the other day I came across the following sentence under the caption 'Arabian Language and Literature.'

'But Arabian Literature began a new career with Mohammad, though his Koran contains not one precept favourable to Literature or science.'

Can there be a more gross untruth than this? Can misrepresentation and misstatment go further? The compilers have certainly evinced ignorance unheard and unthought of. It is a pity that European writers with all their professions of learning and broadmindedness generally sink so low as to utter such untruths of the blackest dye.

The very first message that descended on earth through the Holy Prophet Mohammad (may the choicest peace and blessings of God be upon him) was to read and write and gain knowledge.

اقرأ باسم ربك الذى خلق - خلق الانسان من علق -
اقرأ وربك الاكرم - الذى علم بالقلم - علم الانسان ما لم يعلم

"Read in the name of thy Lord who created.....Read and thy Lord is most High, who taught to write with the pen, taught man what he knew not." (96 ; 1-5.)

Says the Holy Quran in another place :—

قل هل يستوى الذين يعلمون والذين لايعلمون-

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"Say! Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful." (39 : 9.)

Injunctions to acquire knowledge and learning occur in the Holy Quran passim, leaving aside the Hadith, one of which asks the believers to gain knowledge even if for this purpose they are required to cover the long and dreary distance to China.

The following verses will show whether there is 'not one precept favourable to literature or science' in the Holy Quran :

وقل رب زدنی علماً ۔

"And say, O my Lord! Increase me in knowledge.' (20-114.)

وانه لذو علم لما علمنه۔

"And surely he was possessed of knowledge because We gave him knowledge." (12 : 68.)

ففهمنها سليمن وكلاً اتينا حكما و عليما ۔

"So We made Solomon to understand it, and to each one We gave wisdom and knowledge." (21 : 79.)

وعلمنه صنعة لبوس لكم لتحصنكم من باسكم ۔

"And We taught him the making of the coats of mail for you that they might protect you in your wars." (21 : 80.)

كما ارسلنا فيكم رسولا منكم يتلوا عليكم آيتنا ويز كيكم ويعلمكم الكتاب والحكمة ويعلمكم مالم تكونو تعلمون ۔

"And We have sent among you an Apostle from among you who recites to you Our communications and purifies you and teaches you the Book and the Wisdom and teaches you what you did not know." (2 : 151.)

The Quran is indeed the greatest champion of intellectual development and of the faculty of reasoning.

وقالو لو كنا نسمع او نعقل ما كنا فی اصحب السعير ۔

"And they shall say : Had we but listened or used our reasoning faculty we would not have been among the inmates of the burning fire." (67 : 10.)

واختلاف اليل والنهار و ما انزل الله من السماء من رزق فاحيا به الارض بعد موتها و تصريف الرياح آيت لقوم يعقلون ۔

"And in the variation of the night and the day, and in what God sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand." (45 : 5.)

ام تحسب ان اكثرهم يسمعون او يعقلون۔ انهم الا كالانعام ۔

"Or dost thou think that most of them do hear or un-

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derstand ? They are simply as cattle." (25 : 44.)

ذالكم وصكم به لعلكم تعقلون ۔

" This He has enjoined you with that you may use your intelligence." (6 : 152.)

و يريكم آيته لعلكم تعقلون ۔

" And He shows you His signs that you may understand." (2 : 73.)

كذالك يبين الله لكم آيته لعلكم تعقلون ۔

" God thus makes to you clear His communications that you may understand." (2 : 242.)

ان شر الدواب عندالله الصم البكم الذين لا يعقلون ۔

" The vilest of animals in God's sight are the deaf and dumb who do not use their reason." (8 : 22.)

ذالك بانهم قوم لا يعقلون ۔

" This is because they are a people who do not use their reasoning faculty." (5 : 58.)

The Holy Quran enjoins the study of nature and the sciences in unequivocal terms.

Says the Quran :

و جعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة لتبتغوا فضلاً من ربكم ولتعلموا عدد السنين والحساب و كل شيئ فصلنه تفصيلا ۔

" And We have made the night and day two signs .....so that you may seek grace from your Lord and that you might know the numbering of years and the reckoning ; and We have explained everything with distinctness." (17 : 12.)

ان فى السموات والارض لايت للمومنين ۔ وفى خلقكم وما يبث من دابة لقوم يوقنون واختلاف اليل والنهار وما انزل الله من السماء من رزق فاحيا به الارض بعد موتها وتصريف الرياح آيت لقوم يعقلون۔

" Surely in the heavens and the earth there are signs for the believers. And in your own creation and in what He spreads abroad of animals there are signs for a people that would attain to certainty. And in the variation of the night and the day, and in what God sends down of sustenance from the clouds, then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand." (45 : 3-5.)

هوالذى جعل الشمس ضياً والقمر نوراً و قدره منازل لتعلموا عدد السنين والحساب ما خلق الله ذالك الا بالحق يفصل الايت لقوم يعلمون انا فى اختلاف اليل والنهار و ما خلق الله فى السموات لايات لقوم يتقون ۔

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"He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of the years and the reckoning. God did not create it but with truth. In the variation of the night and the day and in what God has created in the heavens and the earth, there are sure signs for a people who guard. (10 : 5, 6.)

ولقد كرمنا بنى آدم وحملناهم فى البر والبحر و رزقنهم من الطيبت
و فضلنهم على كثير ممن خلقنا تفضيلا ۔

"And surely We have honoured the childern of Adam and We carry them in the land and the sea and We have given them of the good things and We have made them to excel by a high degree of excellence most of those whom We have created." (17 : 70.)

الله الذى سخر لكم البحر لتجرى الفلك فيه بامره ولتبتغوا من
فضله ولعلكم تشكرون وسخر لكم ما فى السموات وما فى الارض جميعاً
منه و ان فى ذالك لايت لقوم يتفكرون ۔

"God is He Who made subservient to you the sea that the ships may run therein by His command and that you may seek of His grace and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself ; most surely there are signs in this for a people who reflect." (45 : 12, 13)

الم ترو ان الله سخر لكم ما فى السموات وما فى الارض واسبغ
عليكم نعمه ظاهرة وباطنة ۔

"Do you not see that God has made what is in the heavens and what is in the earth subservient to you and made complete to you His favours outwardly and inwardly." (31 : 20.)

These verses show how expressly the Holy Quran bids the believers to harness the forces of nature and press them into their service.

There are verses in galore ; but the above, I think, are sufficient to give the lie to the very careless and ugly remark of the erudite compilers of the Chambers's Encyclopædia.

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WHICH IS THE UNIVERSAL RELIGION, ISLAM OR CHRISTIANITY ?

N. A. Mobashir, Amir and Missionary-in-charge, Ahmadiyya Movement, Gold Coast.

It is a plain fact that through inventions and new means of communications people all over the globe are becoming nearer to each other every day, as the whole world is changing into one city and family of nations. Seeing this, every man of understanding will realize that there is need for unity in religious ideas also. A desideratum for a universal religion, capable of linking together all nations of the earth and making all races spiritually one, is called for ; because without spiritual union, physical unity becomes impracticable. Religion is the one thing which can remove hatred, enmity and the old grudge of centuries from the hearts of men and replace it with love, if only its true principles are practised as they should be.

Now as there are ample signs showing that God, the Creator of all, has provided means for the world to unite physically, is it not reasonable to assume that He must also have provided means for the various peoples dwelling on this earth to become one spiritually, or in other words, religiously.

There are many religions in the world whose followers, contrary to their basic teachings, claim universality for them but I will here deal with only one of them, *i.e.*, Christianity. Islam, which also is dealt with by me, also claims universality, but it maintains this position with adequate and reasonable proofs in its teachings.

It sholud be borne in mind at the outset that when Islam claims universality it concedes to the previous religions the truth of their origin. That is, it admits the original teachings of the holy founders of religions to be true before corruption set in and interpolations took place into their basic scriptures which rendered such scriptures doubtful as well as the religions based on them. And this view is verified by the Holy Quran.

To prove that a religion is universal, one has to take into consideration the following :—

I—It is necessary for a universal religion to claim universality itself, and the founder of that religion himself must claim and prove by his teachings and practice that his message is meant for all mankind. He should, for instance, preach to peoples of different nationalities, colours and countries, and

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not confine his message to one nation only. It is not for the followers of a religion to put forward the claim of universality while the religion itself and its founder do not claim that position.

Christianity

When we go through the Holy Bible and study the teachings of Christ we find out clearly that Christ's mission was not universal. For one thing, he himself did not claim to be a universal messenger ; rather, he confined his message to the Jews only and spent all his time searching for the lost sheep of Israel. Neither did he bid his disciples to preach to other nations beside the Jews. The following points prove the truth of this fact :—

(1) Jesus says, "Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil. For verily I say unto you, Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. ch. 5 : 17 & 18) Here Jesus is referring to the law of Moses, which, as is generally known, was not universal How then can Christ's mission be universal if he came only to fulfil the law of Moses ?

(2) There is a prophecy in the Old Testament (see Micah ch. 5:2) which concerns the mission of Christ and is referred to in the New Testament in support of his claim. "And they said unto him, in Bethlehem of Judæa : for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda ; for out of thee shall come a Governor, that shall rule my people Israel. (Matt. 2 : 5-6) This clearly points out that Jesus was to be a ruler of the Israelites alone.

(3) Jesus understood his mission very well and acted accordingly when he answered a certain woman of Canaan who was not an Israelite thus : "But he answered and said, I am not sent but unto the lost sheep of the House of Israel." Matt. 15 : 24)

(4) Jesus ordered his disciples to preach to the Jews only, and not even to go near the Gentiles :—"These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the House of Israel." (Matt. 10 : 5 & 6)

(5) According to the Gospels not only is Jesus' mission confined to the Jews alone before the crucifixion, but also after the crucifixion, when he and his disciples will judge the twelve tribes of Israel alone :—"And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his

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glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19 : 28) "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22 :30)

In all the verses quoted above there is not a single instance where mention is made of other nations beside the Jewish nation. Hence it is beyond contention that neither Jesus himself nor his religion claimed universality. But our Christian friends raise some objections to the effect that Jesus' religion became universal after his crucifixion. Let us examine this claim. The argument in this contention is based upon the following : Jesus appeared to his disciples after the crucifixion and told them to go into all the world and teach all nations. (*a*) "And he said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark 16 : 15). (*b*) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28 : 19) (*c*) "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24 : 47)

This argument can be refuted in two ways : Firstly, if we admit for a while that these verses were really said by Jesus, then (*a*) all the world does not really mean all the countries and nations of the globe. For, according to Biblical terminology, the word 'World' is used in its restricted sense for Syria. For example, it is said in Luke, "And it came to pass in those days, that there went a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city." (Luke 2 : 1-3) Now in the above verses 'All the world' can never be any other place than Syria. Otherwise we are at a loss to know if this taxing was also made in Russia, India or West Africa etc. (*b*) On the other hand, if even we take 'All the world' to mean the whole land surface, then it can be explained that the Jews were scattered over practically all the then known world. Therefore, Jesus' order to his disciples to preach to all the world means that they should go into the world and preach to all tribes of Jews who were scattered, as can be seen in James and the Acts :—"James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1 : 1) "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2 : 5)

Secondly, those verses which seem to give to the mission of Jesus a universal and world-wide application are regarded by competent critics to be later interpolations. (*a*) But if they are genuine, then they go against the prophecy in Matt. 2 : 5-6 about Jesus' mission. (*b*) We read in the Acts 11 : 1-3 the following : "And the apostles and brethren that were in

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Judaea heard that the Gentiles had also received the world of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying thou wentest into the uncircumcised, and didst eat with them.....". In his reply to the circumcised men who accused him of going into the Gentiles, Peter instead of referring to the verses on which the Christians base the universality of Christianity that Jesus himself had told the disciples to preach, tried to exculpate himself by saying that he had a vision (see Acts 11 : 4-15) in which he was ordered by God to preach to the Gentiles. Aagin in the Acts 15 : 7 Peter explained the question of the conversion of Gentiles, which had led to a dispute between the apostles and elders of the Church, by referring to the above vision of his *only* : "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe." (Acts 15 : 7) Strange enough, he said nothing about the verses in which Jesus ordered the disciples to preach to all nations of the world ; neither did the apostles who were present on both occasions make mention of any order by Jesus to preach to the Gentiles. Hence it follows that the apostles and disciples knew nothing of these verses, which certainly were not uttered by Jesus. (*c*) That the verses, Mark 16 : 15, Matt. 28 : 19, Luke 24 : 47, and others of the same import are interpolations is admitted by some Bible Commentators. J. R. Dummelow, for example, says in his commentary about Mark Ch. 16.—"Internal evidence points definitely to the conclusion that the last 12 verses are not by St. Mark." (Bible Commentary by J. R. Dummelow, M. A., pp. 732).

Now, since it is clear that the last twelve verses of Mark : Ch. 16 are interpolations, it is hereby proved that Jesus, on whom be peace, did not order his disciples to preach to all nations, because the order to preach to all nations occurs first in Mark : 16, 15. Moreover, the story of the ascension of Christ to Heaven and sitting on the right hand of God also becomes untenable, because this story also occurs in Mk. 16 : 19.

It may be said that the order to preach to all nations occurs in Matt. & Luke as well. This, however, should not weigh in the matter when one takes into consideration the fact that both Matt. & Luke are admittedly less reliable than Mk., and are even based on it as is pointed out by Peake's commentary. "Mk. is now generally recognised as the earliest of our existing Gospels. The limited scope of the book, which corresponds with the range of the earliest apostolic witness (A. C. 122), suggests its priority to the more inclusive narratives of Matthew and Luke." (Peacke's Commentary, p. 681) Since, therefore, the story of preaching to all nations is not

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true in Mk., it is consequently not true in Matt. and Luke also, who simply copied same from Mk.

It is written in John " And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12 : 32-33.) Some Christians chiefly base their belief that Jesus' mission was universal on these two verses. They allege that Christ's elevation through death on the cross will enable him to draw all men unto him, and that " All men " signifies that salvation is made available to all. But this belief can easily be assailed and smashed. On the very face of it the idea is not sound ; for while admitting in this case that Christ's mission was not universal during his life time on this earth it goes on to assume that it became so after his resurrection and ascension, which is absurd.

Besides, (*a*) Christ did not die on the cross because we read in Matt. :—" But he answered and said unto them. An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale's belly ; so shall be the son of man three days and three nights in the heart of the earth. (Matt. 12 : 39 40.) Here Jesus himself points out that as Jonas went into the whale's belly alive (see Jonah 1 : 17 and 2 : 1-10) and came out alive after three days and nights, so shall he be put in the grave alive and come out alive. Therefore he did not die on the cross, but was taken down in a state of unconsciousness and put in the tomb alive from which he came out alive. And when it has been proved, that Christ did not die on the cross, then how would he draw all men unto him. (*b*) Christ's death on the cross would not have been an honour nor a means of elevation of his position, as our Christian friends allege ; rather it would have been a great dishonour and a curse to him. For we read in the Bible, " And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree ; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (For he that is hanged is accursed of God ;) that thy land be not defiled, (Deuteronomy, 21 : 22-23). Again Paul says : " Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, cursed is every one that hangeth on a tree." (Galatians 3 : 13.) It is quite impossible that God would cause His chosen one to die an accursed death, and thus estrange him from himself. (*c*) Verses 32 and 33 of St. John Ch. 12, are not genuine because Peter did not refer to them during the dispute with the circumcised men and the apostles. From all that has been stated about these two objections, it is clear, that all the verses about universality, Christ's death on the cross, his resurrection and ascension as well as trinity are not true.

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Peter's Vision

Most Christians base the universality of their religion on Peter's alleged vision from God and that of Paul from Jesus. (See Act, 11 : 1-18 and 22 : 6-21).

But (*a*) Peter was not sure of his vision himself because we find in Galatians 2 : 1-15 that fourteen years after his first interview with Paul of Jerusalem, Paul saw him again at Antioch and blamed him. For, as the chapter relates, he did eat with the Gentiles but when those of the circumcision came, he withdrew and separated himself, fearing them. While, if he truly had had a vision from God to preach to the Gentiles, he ought not to have withdrawn from the Gentiles and feared those of the circumcision. In fact, what Peter interpreted to be a vision was but a temptation to test his faith in Jesus.

(*b*) The nature of the vision points definitely to the conclusion that it was the result of Satanic influence coupled with Peter's hunger. For it is stated in the vision; "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance. And saw heaven open and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things and fowls of the air. And there came a voice to him, rise, Peter ; kill, and eat. But Peter said, not so Lord ; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time. What God has cleansed that call not thou common." (Acts, 10 : 10-15, 11 : 5-9.) From the above verses we find that Peter was told that all beasts and birds are clean, notwithstanding the fact that some of these same beasts and birds such as swine, eagle, vulture, mouse, lizard and mole, etc., (see Leviticus Ch. 11) were declared to Moses by God to be unclean. Hence if Peter's vision were from God, then it would seem the All-knowing God contradicted Himself, which is impossible.

Therefore the vision can never be from God, but as already hinted, it proceeded from Satan ; or was formulated by Peter himself to facilitate the propagation of Christianity among the Gentiles. In fact, Peter was very weak in faith and was unable to understand spiritual matters and had the habit of inclining towards men instead of God. Even Jesus himself has expressed the same view about him, as we read in the Bible: "But he turned, and said unto Peter, Get thee behind me, Satan ; thou art an offence unto me. For thou savourest not of the things that are of God, but those that be of men." (Matt. 16 : 23)

(*c*) As for Paul, his vision must not be considered to form a basis for any strong argument. It was but a devised plan to drag the Gentiles into Christianity, when he found that he could

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not easily convert the Jews. For we find in Acts that he became annoyed with the Jews and in consequence said : "I am clean ; from henceforth I will go unto the Gentiles. (Acts, 18 : 5-6.) Not only did Paul go against Abraham and all the Prophets of Israel by repudiating circumcision, which was an everlasting covenant given to Abraham (see Genesis, 17 : 10-27) and stating that circumcision was of the heart (see Romans, 2 : 29) and not of the skin, as was done by Abraham and all the Israelite Prophets including Jesus himself (see Luke, 2 : 21), while Paul himself was circumcised in skin (see Philippians, 3 : 5) and also circumcised Timotheus for fear of the Jews (see Acts, 16 : 1-3) ; but he went against the Prophets also by saying that the Law was a curse (see Galatians, 3 : 13.) The law of Moses which even Christ himself practised and taught the Jews is here rejected by Paul for the establishment of his own new law.

Before concluding our present argument let us, by the way, see which part of the law is a curse and what this great enormity of Paul means Evidently, the statement is comprehensive. Therefore all that is in the law is a curse ; that is, not to steal, not to commit adultery or murder ; not to tell a lie, nor transgress, nor trespass against others ; not to behave ill, nor backbite, nor cause disturbance ; to keep the good of mankind at heart and behave kindly and make the poor and the helpless partners in thy goods ; to love the truth and gain knowledge, and worship one God alone, etc., are all a curse, because these are all in the Law. In short, Noah and Abraham and Moses and other prophets came with the curse of God. If this is so, then how can humanity live in peace, since Jesus, according to Paul, has removed all these laws with his blood, and mankind is free to commit every crime with impunity ?

Now, if Paul could curse the Law so as to make it easy for people to practise Christianity, then why could he not forge this vision of his to suit his purpose, especially in view of the fact that he was quite ready to tell lies for the propagation of Christianity, as is admitted by himself. For in Romans, 3 : 7, he says, "For if the truth of God hath more abounded through my lie unto His glory ; why yet am I also judged as a sinner."

Moreover the falsehood of the vision can even be detected from the different stories which occur in Acts on various occasions. Firstly we read in Ch. 9 : 3-7 : "There shined round about him a light from heaven ; and he fell to the earth, and heard a voice saying unto him, Saul, Saul.....And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" ; but in Ch. 22 : 9, he narrates, "And they that were with me saw indeed the light and were afraid ; but they heard not the voice of him that spake to me." Secondly, we read in Ch. 9 : 4-7, that he only fell to the earth

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while the others stood speechless; but in Ch. 26 : 14, that he and all his companions were falling to the earth. Thirdly, in Chs. 9 : 3 and 22 : 6, it is stated that a great light shone round about him only, but in Ch. 26 : 13, he states that the light shone round him and about those who journeyed with him. All these contradictions show that the vision was not from Jesus, but of his own making.

Furthermore, Paul admits that the vision of his and the vision of his friend, Peter, are worthless and that both were not speaking by the spirit of God because he says, "Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed. (I Corinthians, 12 : 3.) Now, when we go through the Bible we can easily find out that the offence mentioned above is committed by both, Peter and Paul, against Jesus. Paul speaks thus in Galatians, "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, cursed is every one that hangeth on a tree. (Gal. 3 : 13.) Peter also cursed Jesus by saying about him. "Who his own self bear our sins in his own body on the tree." (I Peter, 2 : 24). Again we read in Matt. :—"Then began he (Peter) to curse and to a swear, saying, I know not the man. (Mat. 26 : 74.)

(*d*) Finally we fail to understand why our Christian friends should overlook the real teaching of Jesus that he was sent to the Jews only, and claim universality through the so-called visions of two of his apostles ; whereas a prophet is superior in guidance to a saint, and a prophet's teachings cannot be cancelled by a saint's vision.

Now let us study Islam. When we glance at the teachings and practices of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) we find that Islam claims to be a perfect and universal religion, and invites all countries, all colours and all nations of the world to drink deep at its fountain, to cast away the question of colour and national superiority. Thus Allah says in the Holy Quran :—

(1) "This day have I perfected your religion for you and completed My favour unto you and have chosen for you as religion, Islam." (5 : 3.)

(2) "And We have not sent thee save as bearer of good tidings and a warner unto all mankind." (34 : 28.)

(3) "Say: O mankind! Lo : I am the messenger of Allah to you all." (7 : 158.)

(4) "Blessed is He who hath revealed unto His slave the distinction that he may be a warner to the people." (25-1).

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In addition to these, the Holy Prophet says in Ahadees (Traditions) :—

"Previous Prophets were sent to particular nations, but I am sent to all nations" (Bukhari, Vol. 1, p. 48).

Moreover, the Holy Prophet of Islam practically preached to all and sundry, not least the Pagans, Jews and Christians. He even wrote letters to the Roman Emperor (Cæsar) Heracleus, and to the Emperor Chosroes of Persia inviting, them to Islam. (See Bukhari, Vol. 2, p. 99 and Vol. 3 p. 57).

II. Secondly, a universal religion cannot be that which claims salvation for only one nation and maintains the idea that prophets are raised in that particular nation or place, because such a religion is inconsistent with God's universal law of nature. For, inasmuch as God provides His common physical bounties, such as the sun, the moon, water and air, etc., for every nation, and does not confine them to one nation only, His spiritual bounties must also not be restricted to one nation only.

Let us apply this Principle to Christianity

It is said by Jesus in the Gospel of St. John, "Ye worship ye know not what : we know what we worship : for salvation is of the Jews." (John, 4 : 22) Again Paul says, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; Whose are the fathers, and of whom as concerning the flesh Christ came..." (Romans, 9 : 3-5). It is evident from these verses that Christianity confines all Divine favours, such as salvation, prophethood, and spiritual law to the Jews only and deprives other nations of it, which is contrary to God's universal law of Nature. Hence, it cannot be a universal religion.

The Holy Quran on the other hand says :

انا ارسلناك بالحق بشيراً و نذيراً و ان من امة الا خلا فيها نذير (فاطر ٣ ع)

(1) "Lo : We have sent thee with the Truth, a bearer of glad tidings and a warner ; and there is not a nation but a warner hath passed among them." (35 : 24).

(2) و لقد بعثنا فى كل امة رسولاً (النحل ٥ ع)

(2) "And verily We have raised in every nation a messenger (16 : 36).

Islam admits, therefore, that prophets were raised for various nations and in different ages, and that their messages were true. But since these prophets were for particular nations

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and specific times, their teachings were short-lived and were corrupted after them. Hence God sent the Holy Prophet Muhammad, (may peace and blessings of Allah be upon him) with a universal and eternal message which is Islam. As can be clearly seen, Islam points out definitely that God has made provision for every nation spiritually, and therefore does not restrict Divine favours to one particular nation. It is by this assignment of spiritual bounties to all mankind and its subsequent agreement with the Divine Law of Nature that Islam stands out as the only natural and universal religion.

III. Thirdly, the teachings of universal religion should be practicable for all classes of people, no matter whether black or white, whether men or women, whether rich or poor—in short for human beings in all conditions of life.

How does Christianity stand in this respect? Regarding divorce, the Gospels say, "But I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. (Matt 5 : 32 and 19 : 9). This law is absurd on the very face of it, because not only does it deprive the married couple of every chance of separation in case of disagreement, but also drives them to very great inconveniences and actual sin. For, suppose a wife is too uncompromising, insolent, and has a violent temper; the man has no right ro divorce her unless the woman indulges in immorality; therefore as long as the woman refrains from fornication, the husband continues to suffer at her hands; and if he cannot bear the suffering the only course open to him is to force her into adultery or to kill her and damn himself into the bargain.

According to the Gospels, Jesus says, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5 : 39-41). No one can deny the impracticability of the above teachings. In fact no human society can abide by these laws for they endanger the honour, the property and the very life of its members. Neither can any Government carry on with these one-sided laws. For, it cannot check aggression, tyranny or barbarism but rather will encourage these evils and the result will be misery for humanity.

On the other side let us see what are the social laws of Islam. The Holy Quran says:

(1) جزٰٓؤُا سيئة سيئة مثلها فمن عفا و اصلح فاجره على الله انه لا يحب الظالمين (الشورىٰ ع ۴)

(1) "The recompense of evil should be in proportion thereto; but whosoever forgives and amends, he shall

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have his reward from Allah ; Surely He does not love the unjust. (42 : 40).

(2) ادفع بالتى هى احسن السيئة (المومنون ٦ ع)

(2) " Repel evil with that which is better " (23 : 96).

(3) ولكم فى القصاص حيوة (البقرة ع ٢٢)

(3) " And there is life for you in retaliation " (2 : 179).

How very nice these rules of conduct are : They regulate social dealings and lead men to morality. The rules laid down here have reference to the natural instincts of man, and, while allowing retaliation, point out, that high morals demand that in meting out punishment a man should consider whether reformation would be brought about by punishment or by forgiveness. Thus humanity will be reformed. In short, the honour, property and life of people are safeguarded by these golden rules. With regard to divorce, the Holy Quran says :

الطلاق مرتان فامساك بمعروف او تسريح باحسان ولا يحل لكم ان تاخذوا مما اتيتموهن شيئا الا ان يخافا الا يقيما حدود الله فان خفتم الا يقيما حدود الله فلا جناح عليهما فيما افتدت به تلك حدود الله فلا تعتدوها و من يتعد حدود الله فاولئك هم الظالمون (البقرة ع ٢٩)

" Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them ; except (in the case) when both fear that they may not be able to keep within the limits of Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits of Allah. Transgress them not. For whoso transgresseth Allah's limits ; such are wrong doers " (2 : 229).

Islam, as the above verse clearly shows allows, revocable divorce twice, so that the period of waiting in each of these two cases might ensure that the husband and the wife are estranged beyond all possibility of reconciliation. But if all attempts at settlement of differences fail, then the only remedy is to let the woman go in kindness. At the same time the wife can claim a divorce (Khula) according to the Islamic law, if the match is unsuitable for her, by foregoing her dowry and all other property given to her by her husband from whom she seeks divorce. Thus the Islamic law is elastic and does not strictly limit the causes of divorce.

IV. Fourthly, the Book of a universal religion should be preserved and protected by God just as all His universal bounties, to wit, the sun, moon and air are under His direct control. Such

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Divine protection should be assured to the Book by God's own promise, so that its followers may be confident of the Book's safety from human interpolations. Moreover, the Book should be revealed in an everliving language, and the original text should exist for ever.

That the Holy Bible is not divinely protected cannot be gainsaid because the original text is entirely lost and can no where be found. In consequence, there are such a lot of contradictions and interpolations in the Holy Bible that we can hardly believe its authenticity. This view is confirmed by Peake's famous Commentary on the Bible:—out of 275 quotations it has been found that there are only 53 in which the Hebrew, the Septuagint (or Greek version of the OT.) and the NT. writers verbally agree; there are 99 in which the NT. quotation differs from both (which also differ from one another), and 76 in which the correct Septuagint rendering has been wrongly altered..... But there is a more conclusive argument still: we have no final and unquestionable text of Holy Scripture to which we can turn as the original version. The original manuscripts have long since perished." (Peake's Commentary, p. 4). To prove this argument we quote down a few of the contradictory verses of the Holy Bible.

1. "If I bear witness of myself, my witness is not true" (John, 5 : 31) "Jesus answered and said unto them, Though I bear record of myself, yet my record is true." (John, 8 : 14).

2. "That unto me every knee shall bow, every tongue shall swear." (Isaiah, 45 : 23) "But I say unto you, Swear not at all." (Matt, 5 : 34).

3. "Two and twenty years old was Ahaziah when he began to reign." (2 Kings, 8 : 26) "Forty and two years old was Ahaziah when he began to reign." (11 Chornicles, 22 : 2).

4. "And they compel one Simon Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place of Golgotha" (Mk. 15 : 21-22) "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of skull, which is called in the Hebrew Golgotha:" (John, 19 : 16-17).

5. "They gave him (Jesus) vinegar to drink mingled with gall : and when he had tasted therefor, he would not drink" (Matt. 27 : 24) "And they gave him (Jesus) to drink. wine mingled with myrrh : but he received it not. (Mk. 15 : 23).

6. "The thieves also, which were crucified with him, cast the same in his teeth." (Matt. 27 : 44) "And one of

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the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God seeing thou art in the same condemnation?"

(Luke, 23 : 39-40).

The following are some interpolations found in the Bible: The last Chapter of Deuteronomy, especially the last eight verses starting from verse 5 can be clearly proved to be an interpolation, because Deuteronomy is the fifth Book of Moses, while the chapter above-mentioned comments upon the death of Moses. Therefore it follows that the verses were not said or written by Moses himself but interpolated after him by somebody. The verses run thus: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord...And Moses was an hundred and twenty years old when he died....." (Deut. 34 : 5-12) (2) A similar interpolation is in Joshua: "And it came to pass after these things, that Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old.. ...(Joshua 24 : 29-35). Even the Bible itself admits that its words have been changed as the following proves: "And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of Hosts, our God." (Jeremiah, 23 : 36).

Coming to Islam we find that God says in the Holy Quran:

(1) انا نحن نزلنا الذكر و انا له لحافظون (الحجر ع١)

(1) Surely We have revealed the Reminder (Quran) and We will most surely be its guardian." (15 : 9).

(2) و انه لكتب عزيز لا ياتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد (حم سجدة ع)

(2) "And most surely it (Quran) is a mighty Book; falsehood shall not come to it from before nor from behind it; a revelation from the Wise, the Praised One" (41 : 41-42).

The above verses, only two out of many, speak for themselves and prove beyond a shadow of doubt that the Holy Quran is divinely protected; God promised protection and has fulfilled His promise to the letter, so that as the Holy Quran was revealed many centuries ago, so it is at present in its pure and original text. That the language of the Quran, which is Arabic, is a living and charming language cannot be denied. Arabic, as is well known, is spoken not only in Arabia, but in other parts of the world as well, and the Quran was revealed in choice Arabic. "The language of the Quran is considered the purest Arabic, and contains such charms of style and poetic beauties, that it remains inimitable. Its moral precepts are pure.

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A man who should observe them strictly would lead a virtuous life. (Popular Encyclopedia, Division VII, Pages, 326). Even Sir William Muir, one of the most subtle detractors of Islam, while speaking of the Holy Quran has been compelled to admit the pureness of its text: "There is probably in the world no other work which has remained twelve centuries with so pure a text." (Life of Muhammad). Again he remarks: "To compare (as the Muslims are fond of doing) their pure text with the various readings of our Scriptures, is to compare things between which there is no analogy."

Indeed the Holy Quran is exceptionally guarded and preserved; for in every century God raises up from among the Muslims a spiritual Reformer, who demonstrates the truth of the promise made by God of protecting the Quran; who attains direct communion with God, and by reviving the faith of Muslims, and through perfect obedience to the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) enables them also to attain to communion with God, which fact is a clear sign of the living God and His living Word. This blessing has been vouchsafed to no other religion but Islam. No wonder, therefore, that Islam alone has evidence of the living God through a living Book.

V. Fifthly, in social life and daily dealings man has need of good example, and it is necessary for a universal religion to produce a perfect exemplar in the person of its Founder for the different classes of people; such as the rich, the poor, the rulers and the ruled, master and servant, married, unmarried, the young and the old; an exemplar who should prove that the laws of that religion are practicable for all men in all the various conditions of life. Even Jesus admitted the importance of good example, when he washed the feet of his disciples and said to them, "For I have given you an example, that ye should do as I have done to you. (John, 13 : 15).

But in this respect Jesus is far from being a perfect exemplar in many experiences of social life. For instance, he never had wealth so that a wealthy man cannot find in him an example as to how to spend his wealth to the benefit of mankind; neither was he married so as to be equipped with the experience of married life whereby he could give his followers complete and sound teachings in that sphere. Above all he never had power over his enemies. How then can we know that he exercised true forgiveness. True forgiveness cannot be that which is exercised while the one who forgives is at the mercy of the party which is forgiven.

On the other hand, in the person of the Holy Founder of Islam can be found the most perfect exemplar. If we go through the life of the Holy Prophet Muhammad, we find that in all stages of life and in all conditions he proved himself by his daily life and dealings with others to be the most outstanding

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model mankind has ever had. In his boyhood and adolescence he passed through the most trying conditions, yet at this stage his truth, courage and dutifulness surprised all who came into contact with him. In his youth he was busily engaged in the most tempting occupation, *i.e.*, trading, and in that capacity he showed mankind what is meant by honesty of purpose and devotion to duty. In all his transactions honesty was his watchword. He proved such an honest and faithful dealer that Khadijah, a wealthy lady of Mecca, admired and married him. Thus he began to lead married life at the age of twenty-five, having been a unique bachelor, pure, simple and most holy. In his manhood, while he was a prophet and a religious leader, he had numerous family matters to attend to, such as caring for his wives and children and solving other domestic problems. In all these conditions he was certainly a perfect model for mankind. As a ruler, he was unsurpassed in justice and tolerance, and as a conqueror and master of his enemies, he showed real forgiveness, forgiving, as he did, his inveterate Meccan enemies, who had sought to annihilate him and all that he stood for. He spared their lives and property and did not put them under any disability. In short, he was a perfect and universal model in the truest sense of the word, for God says in the Holy Quran:

لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجوالله واليوم الاخر و ذكرالله كثيرا

"Verily in the messenger of Allah you have an excellent example for him who hopes in Allah and the Last Day and remembers Allah much." (33 : 21).

There is much that can be said about a universal religion, but in all essential tests Islam would be found to be the only religion that permanently satisfies all the requirements. There can be no doubt that Islam is the universal religion. Its very mode of worship bears testimony to its universal character. One thing at least is patently clear even to its enemies, which is this that in Islam there is no question of colour bar or race superiority. In Salat (Prayer) the slave and the master, the rich and the poor, the black and the white all stand shoulder to shoulder.

"And our last words are that all praise belongs to Allah the Lord of the universe."

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QUESTIONS AND ANSWERS

(By K. B. Mohammad Dilawar Khan)

Q. Will you please tell me what was the claim of Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmedia Community ?

A. His claim was that he was the world's spiritual reformer whose advent was expected by the Christians, Muslims and Hindus alike. He was the Messiah of the Christians and Muslims and Krishna of the Hindus.

Q. Is it not strange that one reformer should have more than one name ?

A. No. Many people have got more than one name and some more than one title. The Hindus believe that the time for the rebirth of Krishna is ripe. Similarly the Muslims and Christians believe that it is the time for the advent of the Messiah (Jesus son of Mary). These prophecies have been fulfilled in the person of Mirza Ghulam Ahmad who laid claim to it about the year 1890.

Q. But why did he claim to be the Messiah, Jesus son of Mary ? What is the significance of it ?

A. For this you should turn to chapter 18, verse 18 and 19 of Deuteronomy where Moses said to the Jews, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die". (Chapter 18—Vrs. 15-20).

Abraham had two sons, Isaac and Ismael. Isaac's son was Jacob, and Jacob's seed is called Israel. Ismael and his mother were both taken by Abraham (some say to fulfil the desire of Iaac's mother) and made to dwell in the remote place called Mecca. The promised prophet that was foretold by Moses had certain peculiar distinctions so that men should mistake him not.

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1. That prophet was to come from the brethren of Israel and not from among them. This was a punishment in return for their impudence but if he was to be raised up from among Israel then it could not be called a punishment. It was thus in the fitness of this prophecy that Prophet Mohammad, who was from the seed of Ismael, the brethren of Israel, made his advent, so that the prophecy of Moses should be literally fulfilled.

2. That prophet was to be like unto Moses.

It was Prophet Mohammad who gave out that he was like unto Moses and laid a specific claim to this prophecy. About Abu Jehal, the Prophet said that he was like unto Pharaoh, and about Ali he said that he was to him like unto Aaron. There is again great similarity between the life of these two illustrious Prophets. Both are law-givers and both fled from the enemy which was finally vanquished in the case of them both.

3. "And will put my words in his mouth and he shall speak unto them all that I shall command him."

Similarly the Prophet Mohammad laid claim to this part of the historical prophecy by saying, "I do not speak anything from myself except the Revelation that I receive."

4. "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This prophecy was also literally fulfilled in the person of our Holy Prophet Mohammad as all those who refused to hearken unto his words were made to suffer the consequences of their impudent conduct.

5. "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

It was in response to this illustrious prophecy that the Prophet Mohammad was addressed by the Lord : "If thou hadst uttered some of the things that I spoke not to thee, most surely I would have cut off thy jugular vein." In another place God addressed him in these words : "I shall save you from men."

Jesus son of Mary appeared in the 13th century after Moses and his great mission was to purify the Jews and to help them to act upon the teachings of Moses.

Now our holy Prophet Mohammad has said that his followers will also become like unto the Jews and this was to

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happen in the 13th century after him. The holy Prophet has said that in every walk of their life the Muslims of that era will resemble the Jews. Therefore the world reformer who was to appear in that era was given by the Prophet the title of "Jesus son of Mary". As the Muslims of this era are not "Jews" literally, so Hazrat Sahib of Qadian is not the selfsame "Jesus son of Mary". As the first Jesus came to revive the teachings of Moses so came the second Jesus, Hazrat Sahib of Qadian, to revive the teachings of the Prophet of Islam who was like "Unto Moses". Jesus Christ knew himself the significance of the great prophecy and, therefore, has spoken of his second advent.

Q. Thank you. Do you mean that Hazrat Sahib of Qadian came to revive Islam? If so, why does he call himself a Prophet? There is no Prophet after Prophet Mohammad, (may peace be upon him).

A. Yes, Hazrat Sahib came to revive Islam. He is also called a Nabi or Rasul by the Lord but this is not derogatory to the holy Prophet Mohammad in any way. Hazrat Sahib got the title of Nabi or Rasul because he was a loyal devoted follower of his great Prophet. If he were not a true and loyal follower of his great Prophet he would never have been given this great title. Granting that the first Jesus is dead, then why is the second Jesus called "Nabi" by the holy Prophet himself? It really adds to the lustre of our great holy Prophet Mohammad that in his followers in this age of materialism there should be one who is also a "Nabi". Is it not strange that before the time of our holy Prophet there should have been thousands of Prophets but none among his followers could be fit for this title! Hazrat Sahib of Qadian was a humble but most devoted follower of the holy Prophet and he got the title of Nabi or Rasul simply because he was so. There is nothing derogatory in it.

Q. What is meant by "*Khatam-un-Nabiyeen*"?

A. It means the "seal of the Prophets"; in other words it means that henceforth none will be entitled to receive the unique name of "Nabi" unless he bears the seal of the Propnet of Islam. Most of the past commentators have made this interpretation of the verse. This does not mean that the door by which the past Prophets made their advent was sealed and permanently closed when our holy Prophet came out of it. For this can in no way add to the glory and greatness of the holy Prophet. But it will certainly redound to his greatness if it means that henceforth no one will have the honour of being called a Nabi or Rasul unless he bears the "Seal of the Prophet", *i.e.*, unless he is his most devoted follower.

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Q. Thank you. But why members of your community do not say Namaz in the Imamat of a Non-Ahmadis ?

A. You may also enquire why should a man refrain from attending five times the society of a person or persons who do not refrain from abusing him and his parents. The non-Ahmadis do not join our movement because they consider Hazrat Sahib of Qadian to be an impostor or Kafir. Should we say our Namaz in the Imamat of such persons ? God and His holy Prophet both enjoin us that we should refuse to say our Namaz in this way.

Q. But suppose the fatwa of Kufr against your community is cancelled—What then ?

A. If it is cancelled and a proper declaration is issued then the question will have to be reviewed. We want a true repentance in this respect on the part of the non-Ahmadis and a real change of heart.

Q. If there is a good Muslim who observes in his daily life the commands of Allah, need he join your community also ?

A. The question is whether Hazrat Sahib of Qadian is true or false in his claim. If he is the same Messiah whose advent was foretold by the holy Prophet who was to save Islam from annihilation, then surely those who elect to remain outside his fold incur the displeasure of Allah. What can be more arrogant and conceited than the fact that Allah should raise a Nabi for the protection of Islam and we should refuse to enlist in his spiritual Army ? There is conscription in Britain and other combatant countries to-day to protect their country and liberty and those who refuse to enlist are punished. Similarly God raised up a Nabi to protect Islam against the onslaughts of the *Dajjal* and those who refuse to come under his banner incur the displeasure of Allah. In Britain and other countries such seceders are called "fifth columnists". I quote a few passages of Hazrat Sahib on this subject.

1. "Blessed are those who have believed in me. I am the last path in the paths of the Lord and I am the last light in His lights. Those who desert me desert the Lord, for without me all is obscure.

2. "I am the fortified castle of this age. Those who enter are protected from thieves, robbers and the ravenous beasts. But those who remain outside my walls are in danger of death, and even their dead bodies will not be safe.

Blessed are, therefore, those who enter the wall of his fortified castle.

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Q. What is meant by *Dajjāl*.

A. Don't you know yet ? It means the Christian 'Church'. The holy Prophet saw "*Dajjāl*" in a Church in an island to the west of Arabia. Read the *Ahādis* and you will find a vivid picture of the missionaries who were confined in the church in an island at the time of the holy Prophet and who came out in a large number in the last century to extirpate Islam. When the activities of these missionaries became a real menace to Islam God raised the Messiah from Qadian to meet this enemy of Islam. Today his followers have even invaded the homelands of the *Dajjāl* and in London they have got a mosque from the *Mīnār* of which the Londoners are called 5 times to prayers.

Q. Did Hazrat Sahib of Qadian show any miracle ?

A. The miracles of Hazrat Sahib are many. His most marvellous miracle was his knowledge of the Arabic language. He himself had received Arabic education in no school or university. He had however read a few books of Arabic from the Imam of the mosque at Qadian and except for that he had learned the Arabic language from no other. But just as the holy Quran is the word of God and just as its challenge that no human being will ever be able to compose a chapter on the style of the holy Quran stands today as ever before, so Hazrat Sahib of Qadian has produced literature in Arabic which, in spite of his challenge, no one has so far come forward to produce the like of. This can be verified by those who possess knowledge of the Arabic language. For instance once God revealed to him that next morning which was the day of *Baqar-Id* he will deliver an extempore speech in Arabic. He announced the devine revelation to his disciples whom he instructed to write down whatever he spoke at the time. The speech when delivered was fully recorded and published under the title "A revealed lecture" and it is and will ever remain a miracle for its lucidness and the extent and depth of great divine knowledge embodied therein. Is it possible that a person born in the Punjab who was taught two or three books in Arabic by the Imam of his mosque should, like the holy Quran, challenge the Arabs and non-Arabs to produce in that language a similar book or only a portion of it.

The second miracle of Hazrat Sahib was the divine power that he possessed, which was witnessed when with his prayers such sick persons were restored to health of whose recovery there was apparently no hope at all.

The third miracle of Hazrat Sahib consisted of prophecies. He made a great many prophecies some of which a reembodied in his book called *Haqiqat-al-Wahyi*, "The Truth of Revelation,"

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In this book you will find great many prophecies of the Hazrat Sahib about the present and the last war, the earthquakes, plague and influenza which have devastated the world. If you will only find time to read in his own language these prophecies you will be convinced that the writer of the same was an inspired person.

Q. May I know something about the organization and general activities of the Ahmedia movement ?

The head of the Ahmedia community is called *khalifa*. The present khalifa is Hazrat Mirza Bashir ud-Din Mahmood Ahmad. He is also the son of the founder. He is a great divine personage who is gifted with spiritual knowledge which can be observed and felt by those who come in contact with him. He is the chief soul of the organization which he administers through various departments under the charge of Nazirs (Superintendents). There is the Department of Missionary propaganda which is under the charge of a Nazir. This Department has got a large number of missionaries both in India, Africa. Europe, America, and in some Islands like Java, Sumatra where they propagate the teachings of Islam and of the founder of the Ahmedia movement. Through the activities of these missionaries thousands of people have joined the movement In some places they have built mosques and opened schools for the children. There is the Department of *Bait-ul-mal* and the Nazir in charge of it keeps an account of all the money received and spent by the movement. The total income and expenditure of the movement may be about ten lakhs. Proper accounts of all the transactions are kept by the Nazir of *Bait-ul-mal*. There is the Department of Education under another Nazir who looks after the education of the community in the various schools that are maintained by it. There is another Nazir who is in charge of *Ziafat* and he looks after all guests and the kitchen of the movement from which a large number of persons receive free food daily. In December, when the big annual Jalsa is held, this Department feeds between thirty to forty thousands of people daily.

Q. Tell me what the future, you think, is holding in store for the movement which we can not visualize now ?

A. Your and my eyes may not see the grandeur of the Ahmedia movement in the near future, but my mind can fully visualize it. Within the next fifty years I see all over the world the tenet of the Godhead of Jesus Christ giving way to the unity of God as enunciated by the Quran and I see that in the churches of the West the name of God is hallowed along with that of his blessed holy Prophet Mohammad, may peace be upon him. National strife and colour hatred will be replaced by the Quranic teachings. " All the believers

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are brothers ", ——— " the most respected among you are those who fear the Lord most ". " No tribe should ridicule another trible, you are born of one man and woman. " This is the task which the founder of the Ahmedia movement has entrusted to his followers. There is one burning desire in the heart of the present *khalifa* and it is that before long the whole world, both East and West, should be brought under the banner of Islam. On that day national pride and contempt will no longer divide man from man as it does today. Man will refuse to bow before another man to extol him as partner with his Creator. The holy Prophet Mohammad will be glorified and people entering his fold will shed tears for their misconduct and for their ancestors' misconduct towards this illustrious prophet whom Jesus truly called "the comforter", for indeed he will one day bestow comfort on a world torn by internecine warfare.

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